

present deplorable state of affairs exists, because people have largely lost their religious faith which it is the minister's business to stir up. New ministers are powerless to do this unless they possess a living and a lively religious faith. It is worse than useless for a minister to preach repentance from sin who himself is living in sin; or to preach the necessity of sacrificing for the sake of the spreading of the gospel, when he himself is living in luxury. A sermon on the "Happiness of Heaven," has no effect whatever when preached by a man who is known to be very much attached to the pleasures of the world.

The ministry of today has two serious faults that it should acknowledge and correct; and now is the best time to begin. In the first place the ministry ought to cultivate and guard consistency. We can well say that "consistency is a jewel," especially in the life of the Christian ministry. For when the daily walk and conversation of a religious guide and teacher are in no wise different from the ungodly, and when he can be distinguished from the people of the world only by the cut of his coat or of his hair, then the righteous blush for shame, and "the wicked man hardeneth his face. Prov. 21:29. But there is a rude sense of logic among the people and their respect for the "cloth" is lessened when the minister who is piling up a bank account exhorts them to lay up treasures in heaven.

We ministers can not be too firmly persuaded that our power for good depends much upon the example we set and live before our people and the zeal that we exercise in our calling as ministers of the blessed Christ. Like pastor like people always. A profound and far-reaching truth is here. We too readily accuse the church at large for the lack of interest and support of the various institutions and organizations of the church, when in fact the fault lies with the ministry. Show us the pastors that are interested in the missionary work, the educational work and the publishing interests of the church and we can show you the congregations that most largely support these. We know, therefore we speak. What we most need is a loyal ministry and then we will soon have a loyal laity; and with both of these our institutions will soon be placed upon a solid basis and will become the pride and the glory of every member of the church.

Again, the ministry needs to know that while people are tired of much that is now called preaching, they are not tired of the Gospel. The world is making a healthy demand of the ministry of today when it asks us to return to the Gospel. What Daniel Webster said of the ministry of his day is applicable and doubtless is often said, at least in substance, of the ministry of today. He

said, "If they would return to the simplicity of the Gospel there would not be so much complaint of the decline of true religion. Many ministers take their text from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the Gospel saying: 'you are mortal; your probation is brief; your work must be done speedily. You are immortal too; you are hastening to the judgment bar of God; the Judge now standeth at the door. When I am thus admonished I have no disposition to muse or to sleep.'"

Mr. Webster expressed a sentiment that was generally held at the time; and it certainly is held now. And the ministry by giving heed to his words may do much toward stemming the tide of immorality that is overrunning the world and threatening to destroy the usefulness of the church.

We ministers of the Brethren church should especially give heed to these words of Mr. Webster. We can preach the Gospel of Jesus Christ in its simplicity and in its freedom from all creeds and traditions of men. May God give us courage to do so. Amen.

University of Notre Dame.

Home Circle

Only a Memory

Only a memory left to me
Of days that are past and gone,
Naught can I hold but a memory
Till the judgment day shall dawn.

Fondly I gaze on the pictured face,
The face that I've loved for years,
Tenderly ev'ry loved feature trace,
Till my eyes are dimmed by tears.

Ah, surely the saddest words of all
That fall from the lips of men,
I murmur unto my anguished soul,
And tell it—"Never again."

Never again shall I hear the tones
Of the voice to me so sweet;
"Never again," my spirit moans,
"Till we meet at Jesus' feet."

Long are the days, and the weeks seem drear,
And months drag their weary round,
All I can find when I seek my love
Is a narrow earth-heaped mound.

Those hands I shall never clasp in mine,
Those lips I shall never kiss,
Oh, the loving words for which I pine,
The tones I shall ever miss.

Only a memory left to me
Of days that are past and gone,
Naught can I hold but a memory
Till the judgment-day shall dawn.

—Sel.

WHAT IS WEALTH

B. C. MOOMAW

It is said to be stored labor. Year after year one may produce by his own labor more than he consumes, and putting this aside, storing it up, the excess finally accumulates to such an extent that it is called wealth. Or he may invest this wealth in

productive enterprises; that is to say he may set in motion the labor of others in such a way as to share in the products of that purchased labor, and now that he is storing not only the unconsumed excess of his own labor but also that of a number of others, his wealth begins to accumulate more rapidly. Successful financiering consists in getting from the greatest possible number of laborers the greatest possible share of their labor. This is equally true of the man who loans money, or sells goods, or runs a railroad, or conducts a law office, or pursues any other occupation. The idea of an oligarchy is to make the great majority of workers tributary to the few who do not work. Its dream is enormous wealth, confirmed by the sole exercise of that political power which will enable its possessors to securely bind the burden of tributary toil upon the shoulders of the masses. The idea of a socialism is that all shall labor, that none shall be exempt, and that each one shall have and enjoy not a part but all of the products of his own labor. James G. Blaine said that the wealth annually produced in this country was equal in amount to six dollars per day for every worker. If a pure socialism were a practicable thing, a point which we are not discussing, each man who labors either with brain or brawn, would get six dollars for each day that he labors. He could not possibly profit by the labor of others, since each man received the whole of his own labor, and the only possible effect of wealth, or the unused accumulations of his own labor, would be to reduce the amount of that labor in the aggregate. That is to say he might perform sufficient labor in ten years to support him for fifty, but his forty years' leisure would be the result of his own labor and not of the labor of others. It will be seen that vast accumulations of wealth under this system would be impossible, except the socialism should agree with itself that a considerable part of the unconsumed labor of each individual should be thrown into a common fund for the benefit of all. The difficulties and dangers of a pure socialism are so great and so many that the common sense of the world rejects it. The time may come when it will become possible, but as yet it is very far in the future. It is one of those altruistic dreams which implies a regeneration of human nature. Immediately after the day of Pentecost there occurred a most interesting illustration of a pure socialism. The disciples sold all their possessions, and laid the price at the feet of the apostles. They had all things in common. Property and labor were thrown into the general purse, and all were sustained from that common fund. The system failed, however, in fixing itself upon the policy of the church, and the cause of that failure was quickly apparent. A touch of human nature, and it quickly vanished. Selfishness and self seeking paralyzed it. Ananias and Saphira died, but the new socialism died with them. We see no trace of it in the after history of the church. But the fact that it appeared and for a short time